

ISSN: 2088-6799



PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT IV

November 18, 2014



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah



Proceedings International Seminar Language Maintenance and Shift IV

November 18, 2014

xviii+488 hlm. 21 x 29,7 cm

ISSN: 2088-6799

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EDITORS’ NOTE

This international seminar on Language Maintenance and Shift IV (LAMAS IV for short) is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University on 18 November 2014.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar: The first four papers are those presented by invited keynote speakers. They are Dr. Sugiyono (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Dr. Zane Goebel (La Trobe University, Melbourne, Australia), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, Illinois, USA), Dr. Deli Nirmala, M.Hum (Diponegoro University, Semarang, Indonesia).

In terms of the topic areas, there are 21 papers in applied linguistics, 20 papers in sociolinguistics, 14 papers in theoretical linguistics, 18 papers in discourse/pragmatics, and 13 papers (miscellaneous).

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MULTICULTURAL FOLKTALES IN ENGLISH LANGUAGE TEACHING: PROMOTING COMMONALITY IN DIVERSITY

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Abstract

Many of us work with groups of students from more than one cultural background groups of students. In this case, there is opportunity to celebrate diversity through the telling of traditional tales. Folk tales from all cultures have universal themes and at the same time tell us about specific features that can illuminate and alter our perception of those other cultures. Sometimes the students I teach are for the first time mingling socially with peers from cultures they know little about. For them to operate effectively as a group, one of my main roles as a teacher is to give them the chance to learn about each other's culture so mutual understanding needs to be nurtured. By giving the students the opportunity to tell short folk tales from their own cultures in English the cultural divide is often bridged through a blend of curiosity and the realization that they have a great deal in common. I believe that the most assuring way of managing diversity in such a peaceful and sustainable dynamic is learning otherness through the folktales of others. Learning by heart the folktales will make young people grow with understanding and respect for themselves and others.

Keywords: Cultural Diversity, mutual understanding, folk tales.

Introduction

Indonesia is a hugely diverse nation. It is made up of over 17,500 islands (6,000 of which are inhabited) which are home to over 300 ethnic groups. Each province has its own language, ethnic make-up, religions and history. Most people will define themselves locally before nationally. In addition there are many cultural influences stemming back from difference in heritage. Indonesians are a mix of Chinese, European, Indian, and Malay. Although Indonesia has the largest Muslim population in the world it also has a large number of Christian Protestants, Catholics, Hindus and Buddhists.

All these demographic challenges not only are a threat to the development of a stable democracy in the republic, but a threat to the unitary state of the nation. As a result of ethnic and religious strife, the Indonesian military is actively engaged in suppression of rebel groups and independence movements in Aceh (North Sumatra), Maluku and Papua. Therefore, the writer sees that this great diversity needs a great deal of attention to maintain cohesion. One of the ways is by teaching English through folktales.

Why Folktales?

Regarding the origins of folktales, some scholars believe that in ancient times all members of society shared folktales. Most ancient people lived in rural communities. Through the centuries, large numbers of people moved to cities and gradually lost touch with so-called "authentic" folk traditions. According to scholars in the 1800s, these traditions were preserved by uneducated peasants called "folk", whose way of life had changed little for hundreds of years.

Folktales are traditional and we do not know who created them. Of course, they are very old, carried and preserved by word of mouth, and intended for all regardless of age, sex, class, and place. In recent years, these folktales have been written down. We know their authors, from the nineteenth and twentieth centuries, and their content is usually more detailed and complex than that of oral tradition of folktales. Anyway, folktales can be divided into cumulative tales, animal tales, humorous tales, fairy tales, tall tales, legends, and myths, (Wolf, Virginia and Levy, Michael: 2004, p.1).

Most folktales were not created especially for children. However, much of this kind of literature is preserved in a direct and simple style that appeals to the young. In addition, young readers enjoy the action, colorful characters, and humor that are typical of folk literature. A folktale may tell the reader about the ethical and moral values of the people who produced it, or the readers may learn how a people explained natural occurrences such as floods, thunder, and death before there were scientific explanations for them.

Folktales can also be didactic; Stith Thompson in his book *The Folktale* wrote that folktales were not only for entertainment but also for giving lessons, as every story was a means of entertainment and at the same time helped towards a solution of a particular problem (Thompson: 1977, p.428). The stories which the collectors have recorded from the lips of the older peasants did not originate with these particular aged men or women but were learned, perhaps in their youth, from someone else. Anyway, every area in the world, different nationalities or religious beliefs, will naturally have folktales which have been transmitted and remain today through an oral narration.

One aim of human beings in oral narration is to release stress. Another is to express religious beliefs which can affect the thoughts, ideas, and ideals of people. Because people benefited from the value and entertainment of these stories, they kept repeating them.

Folktales from different regions will increase students' cultural awareness. By examining the social significance of folktales, reflections of human nature and social values, connections can be made to the student's own lives. Building a foundation of beliefs can greatly benefit the young mind.

Folk tales from all cultures have universal themes and at the same time tell us about specific features that can illuminate and alter our perception of those other cultures. As stated above that Folk is defined as any group of people who share a common factor. Students have opportunities to belong to many groups. Within these groups students share the common factor of searching for their identity while looking for guidance and direction down the right path. I feel that for them to be successful in this mission, they should have ample opportunity, both at home and at school, for exposure to folktales. These stories give them the freedom to use their imaginations and they can gain knowledge and experience to help them deal with various social situations that might come their way. They can learn about a variety of cultures, making them well rounded individuals, eventually leading to the role of responsible citizens. Folktales are a main source of socio-cultural information.

Fairy tale scholar Jack Zipes has similar beliefs that fairytales guide us. He says they are "socially symbolical acts and narrative strategies formed to take part in civilized discourses about morality and behavior in particular societies and cultures." He touches upon the important element that folktales exist in all cultures. A folktale is a story developed by people of many different cultures and is used to explain natural phenomena or events of historic significance.

There are many collections of folktales in all cultures. These stories were passed down orally until the advent of literacy. Each culture can possess similarities and differences in their folktales. On the Scholastic website, Nina Jaffe describes that folktales give a way "for people to see, feel and understand life from many different perspectives-both personal and cultural." (2004). Many of these stories have been passed down through generations and can offer a sort of collective wisdom. The idea of learning from other cultures, a sharing of intellectual understanding, through the spoken word is very unique. What better way is there to educate students about a culture than to pass along its history through the tradition of the spoken word? Children need this exposure to folktales to help them value different cultures throughout the world.

In her book *Touch Magic*, Jane Yolen talks about folklore and how it can "serve the four very basic functions in the education of every child." I agree that folktales are a fundamental part of education. Yolen describes the four functions as 1) to provide a landscape for allusion, 2) a way to look at another culture from the inside out, 3) to be used for therapy and 4) a framework or model for an individual's belief system.

Passed along by parents and others, folktales teach children about their heritage, culture, and codes of behavior. As students come to understand the logic behind the telling of folktales, they also begin to understand the workings of a foreign culture. As many students will find, certain folktales are very similar to popular stories today. Through this awareness, students will discover the similarities between themselves and people who practice a different way of life.

Common Themes in Myths and Legends across Culture (Commonality in Diversity)

When examining tales across different cultures one can find clear distinctions as well as similarities. All cultures have their own version of Cinderella and many countries have animal characters in their stories. Numbers often have significance in the stories. All cultures have somehow embedded their values and morals in the tales. Each culture also has its own distinct characters and motifs.

There are many examples of similar themes in the mythology of different cultures. For example, the Thais, the Chinese, and Japanese and the Koreans all have a tradition about a rabbit in the moon. Considering that these four countries are not too far apart geographically, such similarities are hardly surprising. After all, stories flow across borders, and the origin of some tales are older than the nations who claim them.

Peoples belonging to the same linguistic family also tend to have common elements in their folklore. It is not surprising when distinct cultures that are geographic neighbors or linguistic cousins share common elements in their tales and myths. What is more fascinating are the similar themes that occur in the traditions of geographically distant and linguistically distinct cultures.

Claims are sometimes made about one culture being 'older' or 'better' than another. The *other* culture is often one that the speaker knows very little about, a typical example being someone claiming that European civilization is older and better than African civilization. But if only those who despise Africans (or any other people) knew more about the people and their folklore and history, they may realize that Africans (or other people) are not that different from themselves. On the other hand, parallel legends or similar customs are sometimes used as 'evidence' to 'prove' that one society owes its lore and culture to another. In their eagerness to prove the alleged 'donor culture' is 'superior', some might take the route of denying the indigenous creativity present in all peoples. Similar stories in different countries do not necessarily indicate a 'copycat' phenomenon. All that can be fairly said is that these similarities attest to our common human imagination. Furthermore, this similarity is because people share a lot of the same experiences and move from place to place.

Classroom Activities

The following are classroom activities that support the ideas. The lecturer set her goal in which the students will be able to successfully define what a folktale is. This includes identifying the elements found in folktales. They will be able to find moral values and lessons within these stories. These values and lessons will be used to guide their actions and develop their character. Students will discuss and compare traditional and modern tales. Stories of many cultures will be utilized, increasing the cultural awareness of students. They will also be able to write their own folktales. Some will be their own and some will be revisions or extensions of existing ones. There should be elements in their stories that tie into their experiences, culture and era.

First, the students are briefly introduced to folktales. Prior to this introduction, I would use a KWL chart to assess prior knowledge of the students surrounding this genre (K). They are told that a folktale is a story that was first told orally. It is often passed down and retold in different forms. It reveals the beliefs and customs of a culture. Its purpose is to entertain, but it may also teach a lesson.

They will then use their imagination to write and illustrate their own story. They will share this work by reading and/or acting out the tale. Since the lesson of the tale is teamwork and this is the student's first exposure to the genre, I would have them work in teams to do this activity. I would also develop a graphic organizer to record elements of their story. Finally, a rubric would be designed to help students self/peer assess their progress.

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